

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABRINI AVENUE ✕ SCRANTON, PA 18504

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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Bar-
ron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne
Buckley. Chris Carey. John Coury. Maryann Nappi Donahue.
Carol Downer. David Fairclough, Sr. Robert Fairclough, Sr.
Sara Gomez. William Lass, jr. Niko Mayashairo. Mary
McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry
Yockey. **MEMORY ETERNAL:** ✕Rev. Charles Aboody. ✕
Rev. Michael Jolly. ✕Rev. Joseph Francavilla. ✕Rev. Frank
Milienewicz ✕Dn. John Karam. ✕Marie Abda. ✕Charlotte
Abda. ✕James Abda. ✕Marie Abda. ✕Nancy Abda. ✕A.J. Bo-
lus. ✕Nicholas Cianci. ✕Patricia Cimakosky. ✕Ann Coury. ✕
Mary Sue Betress. ✕Margaret Dillenburg ✕Eric Jolly. ✕
Joseph King ✕Blakely Landell. ✕Elaine Manuele. ✕Frank
Milewski, Sr. ✕Frank Milewski, Jr. ✕Mary Lou Mooty. ✕Karen
Murray. ✕Marie Patchoski. ✕Anthony Simon. ✕Bill Simon. ✕
Ruth Sirgany. ✕Mary Ann Walsh. ✕Genevieve Zaydon

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Wednesday :

Compline 7:30 P.M

Saturday:

Great Vespers: 3:15 P.M

Sunday:

Orthros 9:00 A.M.

Divine Liturgy: 10:00 A.M.

Holy Days:

Eve: Great Vespers: 5:30 P.M.

Day: Divine Liturgy ... 5:30 P.M

HOLY MYSTERY OF CONFESSION:

Before Vespers at 3:00 P.M.; follow-
ing any service; or by appointment.

HOLY ANOINTING OF THE SICK:

Following services /call the Rectory.

HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

**FOURTH SUNDAY OF
THE GREAT LENT
SUNDAY OF JOHN CLIMACUS**

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

14 MARCH 2021 ♦ TONE 08 EOTHINON 08 † **FOURTH SUNDAY OF GREAT LENT**/SUNDAY OF JOHN CLIMACUS

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: Beatitudes

ENTRANCE HYMN: *Resurrection*

APOLYTIKIA:

Resurrection (Tone 8)

Saint John Climacus

Saint Joseph the Betrothed

KONDAKION: *Annunciation*

TRISAGION:

PROKIMENON: *Psalm 27:9, 1*

Make vows to the Lord your God and fulfill them; let all around about Him bring gifts to the awesome Lord.

Stichon: God is renowned in Judah; in Israel great is His name.

EPISTLE:

Brethren, since we have a great high priest who has passed into the heavens, let us hold fast out profession of faith. For we have not a high priest unable to pity our weaknesses, but one tried as we are in all things, save sin. Let us then approach the throne of grace with confidence, so that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in matters pertaining to God, so that he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and therefore must make offerings for sin in his own behalf as in behalf of the people. And no one invests himself with this honor: only one who is called by God takes it, as Aaron was. So also, Christ did not glorify himself with the high priesthood, says also in another place, “You are a priest forever, according to the order of Melchisedek.”

ALLELUIA: *Psalm 73: 2, 12*

Remember your congregation which you have acquired from the beginning.

God is our eternal king: he has worked salvation in the midst of the earth.

GOSPEL:

The Lord said: “If anyone wishes to come after me, let him deny himself, and take up his cross and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of Good News will save it. For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father.” And he said to them, “Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power.”

HIRMOS: *In you O Full of grace...*

KINONIKON:

Liturgy Book p. 1

Liturgy Book p. 11

Liturgy Book p. 11

Back of Liturgy Book

Liturgy Book p. 15

Liturgy Book p. 18

Lenten Supplement p. 4

Liturgy Book p. 20

Lenten Supplement p. 6

Liturgy Book p. 23

(Tone 7)

Hebrews 4:14-5:6

(Tone 6)

St. Mark 8:34-9:1

Lenten Supplement p. 17

Liturgy Book p. 47

LENTEN SERVICES

Monday/Tuesday: Pre-sanctified Gregory the Great Academy 4:30 pm

Wednesday/Thursday: Pre-sanctified Gregory the Great Academy 4:30 pm

Friday: Gregory the Great Akathist 3:00 p.m./ Pre-sanctified Gregory the Great Academy 4:30 pm

Saturday: Divine Liturgy St. Joseph 9:00 a.m.

ing to the account. St. Mary meets the elder St. Zosima of Palestine in the desert and gives him an account of her conversion and life of solitary repentance. In the seventh century this life was written down finally by Saint Sophronios, Patriarch of Jerusalem, who heard it from St. Zosima. It is a truly remarkable account and arguably one of the most beautiful and edifying lives of a saint. Its obvious and stated purpose is to glorify God and to feed the souls of its readers. It shows us what a man is capable of when he works with the all-powerful saving and forgiving grace of God. This life should not discourage us by the seemingly superhuman efforts of glorious Mary; rather, it should give us hope and the will to courageously begin our own repentance. For us, her heroic acts are foreshadowings of what is possible as we walk the compunctionate path of repentance: that God will give us the strength to go deeper and deeper into our souls, opening our whole life to Him so that He can heal, restore, and glorify it by uniting it to Himself.

Beatitudes. Another unusual element of this day is the reading of the Beatitudes interspaced with the troparia evoking the witness of various Old Testament figures: Manoaah, Samson, Jael, Deborah, Samuel, etc. highlighting the often graphic and violent means of victory of their enemies.

Also the Pre-sanctified Liturgy maybe served on this Thursday evening. Again, recalling for us that the singular purpose of all fasting and prayer resolves or fructifies in the divine communion. Truly, it is in the Holy Eucharist that we find our strength.

Akathist Hymn. This Friday we sing the entire hymn within the context of Small Compline, which for the past four Friday evenings we have sung sequentially in various parts. While the origin of the Akathist hymn to the Lady Theotokos is shrouded in mystery as to its author and purpose; it is attributed to St. Romanos the Melodist in the 6th century. Notes in the historic manuscripts, speak of its introduction as a thanksgiving for the liberation of Constantinople from various foreign occupations at various times. Other than the kontakion, ‘*Triumphant Leader*’, the received text has no references to such liberations; rather, it treats thematically our Lord’s nativity cycle in four sections: the Annunciation, Nativity, Christ Himself and, finally, our Lady.

Each section has 3 parts: each part has a long oikos (a seven stanza hymn, followed by 12 salutations beginning with word, “hail” meaning ‘rejoice’ and the refrain “Hail, O virgin and bride ever pure.”) and a short oikos (a seven stanza hymn, followed by the refrain “Alleluia.” This Akathist contains an alphabetical acrostic: the first letter of each of the 24 oikoi (the poetical stanzas) taken together form the Greek Alphabet. ‘Akathist’ is from the Greek word etymologically meaning not/without sitting. In fact in the synaxarion of this Saturday the text reads, “*we celebrate the praises of our most holy Lady... during which it is not permitted to sit.*”

This hymn is rich in the poetic imagery, especially in the titles our Lady receives. We find therein all the maternal solicitude we expect and desire of our heavenly Mother, Mary. It is a beautiful and prayerful preparation for the feast of the Annunciation, which is the beginning of our salvation: both *objectively*, because God took flesh from the Virgin so Jesus could offer the sacrifice of the death on the Cross, and, *subjectively*, because salvation is the receiving divine grace through baptism and perfecting it by our asceticism, as Mary received the eternal Word in her womb as she received it by faith in heart. Indeed, at Vespers we hear this very sentiment “*The eternal mystery is reveled today. The Son of God becomes the son of man; by sharing in what is imperfect, He makes me share in what is perfect. Of old, Adam disobeyed: he wished to become God, but failed. Now God becomes man that He might make Adam god.*” (**Lamp lighting Psalms**) This is the doctrine of theosis, sanctification, and the Great Lent is syntheses of all the means to live and obtain it.

Akathist Saturday. The logic of this particular feast- wherein the full Akathist hymn is sung either the evening before or in the morning of - is seen from the fact that that since the Council of Laodicea in 365 all festal celebration were shifted to Saturday or Sunday. It was not until the Council of Trullo in 692 that the feast of the Annunciation was to be celebrated on its very day, March 25. [Since that time, this feast served as a doublet of feast, and continued to be celebrated by referencing the deliverance of Constantinople from various invaders through her intercession and on which occasion this hymn was sung in thanksgiving.] This Saturday feast of our Lady of the Aktahist was moveable, being the first Saturday after the feast of the Annunciation. In the eleventh century it is fixed to the fifth Saturday in Great Lent, perhaps, because of the commemoration of the great earthquake in Constantinople in 790, as noted above.

†**Psalm 28** † **Epistle: Hebrews 4:14-16; 5: 1-6**

5th Sunday of Great Lent: Father John Climacus

There is a curious coincidence this Sunday. Today is March 30th - the Feastday of our Venerable Father John Climacus—and on this day the Fourth Sunday of the Great Lent we commemorate him as well. We recall that the Council of Laodicea 364 AD determined that the festival of saints were to be celebrated/transferred to the Saturdays and Sundays of Great Lent. [While the festivity of honoring the martyrs and saints was deferred; their memory: example and encouragement, is especially important during the ascetic struggle of the Great Lent. Constantly they are invoked in the prayers of the Church each and everyday. Both those of the Old Testament, who labored for the promise of the Messiah and greater things to come, and those of the New Testament who by faith beheld Christ. St. Paul speaks of them so eloquently in Hebrews 12:1: *“And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us.”*]

St. John’s feastday always falls during Great Lent and so was moved to this Sunday to properly solemnize it. Since this commemoration is late to the Byzantine cycle of Lent (14th century – after the Palamite controversy), it shares or adds another motif to already existing themes in the services for this day. The hesychastic tradition saw in his life and writings the practical expression and means (ascetical struggle) to obtain the divine illumination, which St. Gregory Palamas discoursed about so eloquently. Indeed, the reading from his treatise, *The Ladder of Divine Ascent*, prescribed at the minor hours of the Office during Great Lent. This it is not surprising and, indeed, fitting to remember him at this time. This Sunday gives us two other themes (woven into the prayers of Vespers and Orthros today and throughout the upcoming week) for our contemplation: the parable of the Good Samaritan (Luke 10:25-37) and the Parable of the Workers in the Vineyard (Matthew 20:1-16). The journey is the road of this life (c.f. St. John’s metaphor of the ladder); the thieves are sin and the passions; the Samaritan is Jesus, despised by the Jews. *“You have cared for my wounded soul, injured by the thievery of sin and by evil thoughts; in your love and mercy, O Christ my Savior, save me.” (Orthros Canon, Ode 1)*

Similarly, with the parable of the vineyard, there is much fruitful meditation. The metaphor of a garden/vineyard is so expressive of the ‘life’ of the wicked or the just man: it is the place where we long to rest in; we guard it; we till the soil and eat the fruit of our labors. *“Come, let us labor in the mystical vineyard, gathering the fruits of repentance within it, for we do not work to fill ourselves with food and drink, but to cultivate virtue through fasting and prayer. Thus we shall please the Lord, the Master of the vineyard, who will give us the recompense by redeeming our soul from the debt of ins; for He alone is rich in mercy.” (Orthros Praises)* This prayer illumines the meaning of this parable of Jesus. Since Jesus Himself is the reward of our labors, that all receive the same reward is not unjust; if the reward was something earthly, then there would be injustice – this the Jews could not understand. Yet there is equity in this: because the reward is a Divine person, which is to say love: the quality of love will be different based on the worker’s love (his hours spent in toil). The work of the vineyard then is the cultivation of virtue which purifies and emboldens love itself.

Vesperal Readings: This week we hear of the covenant with Abraham and his great sacrifice. He is the model of faith: faith is that in which our righteousness consists; for God is our shield and He will reward us exceedingly so.

Thursday of the Fifth Week. This day (the evening before and the day of) is one of great liturgical toil - a veritable prayer marathon - which might only be rivaled by the lengthy services of Holy Week. On this day the great Canon of St. Andrew of Crete is read at Orthros in its entirety, the same one which was read serially during the first four days of the First Week. The former practice is the more ancient and an historic custom. It is related that in the 11th century this Canon was appointed to be read on this day in memory of the earthquake which occurred in Constantinople on March 17, 790. Also during this same service the moving account of the life of St. Mary of Egypt is heard. For a summary form of her life: http://lent.goarch.org/saint_mary_of_egypt/learn/ For the full account: <http://stmaryofegypt.org/files/library/life.htm>

Wednesday Evening Pre-sanctified Liturgy. This service begins the Thursday regime and is, perhaps, the lengthiest Vesper service in the entire year with its additional 24 stichera sung at the Lamp-lighting psalms. The first letter of each hymn presents the entire 24 letters of the Greek alphabet (forming an acrostic). Each hymn concludes with the refrain, *“Before I am completely lost, save me, O Lord!”* This tool (of the 24) indicates a certain kind of fullness of expression.

Life of St. Mary of Egypt. Our venerable mother Mary of Egypt was a desert ascetic who repented of a life of prostitution. The Church celebrates her feast day on the day of her repose, April 1 - being Holy Thursday of that year accord-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MARCH

Saturday, March 13th

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, March 14th

Fourth Sunday of Lent

Divine Liturgy 10:00 a.m.

Saturday, March 13th

Religious Education Lenten Retreat

Divine Liturgy 9:00 a.m.

Sunday, March 21st

Ladies’ Society St. Joseph Breakfast

9:00 a.m. — 1:00 p.m.

Take out: \$8.00 adults

\$4.00 children

THE FAST OF GREAT LENT

† On weekdays of Great Lent, Monday through Friday, there are restrictions on both the number of meals taken daily and on the types of food permitted; but when a meal is permitted, there is no limitation to the

quantity of food that may be eaten.

† On weekdays, fast is broken [the first meal of the day is taken] at/after the noon hour.

† Throughout Great Lent, the fast excludes the eating of meat and meat products, cheese, milk, butter, fish, olive oil, wine and alcoholic beverages.

† On the Feast of Palm Sunday the eating of fish is permitted.

† Olive oil, as well as wine, is permitted on various feastdays (consult the calendar), as well as on Saturdays and Sundays.

† While the above rules of fasting are to be encouraged, in all things the Christian is called to exercise moderation and charity. The elderly and those in poor health, especially, are urged to be prudent. If in doubt, speak with your spiritual father or confessor.

2021 WEEKLY COLLECTION

March 7

Weekly Offering	\$ 520.00
Pascha Flowers	\$ 30.00
Divine Liturgy	\$ 80.00
Candles	\$ 25.00
Total:	\$ 575.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

13 March ✕ Alan Hartman
from Stephanie Pendrak

14 March ✕ Christopher Michaels
from Stephanie Pendrak

21 March 21 ✕ James Zaydon, Sr.
from Family

27 March 21 ✕ David Michaels
from Stephanie Pendrak

28 March ✕ Stephen Pendrak
from Stephanie Pendrak

09 May ✕ Anna Abdalla Richards
From Joseph & Catherine Hazzouri
Zayden Family

09 May ✕ Catherine Zaydon
from children John, Jemille, John Paul
Zaydon

PREPARING FOR HOLY CONFESSION

The purpose of the Mystery of Repentance is to confront the fact that, in spite of our Baptism into Christ and the putting on of Christ, sin is still in us. We constantly fall away from the New Life we have received. We have turned away from God, refused His love for us, and gone our own way.

We then realize that we lost something precious. We know we need to be healed, to be reconciled, and to be reunited. We have a deep desire to return and to receive what we have lost. Like the Prodigal Son, we must want with all our heart to return. Then remembering God's ever-present love for us, we gain the courage, turn around, and return to begin a new life.

God forgives us in His Church through Christ. This forgiveness is seen most clearly in the Mystery of Repentance. As a Sacrament, it is an encounter in which we meet Jesus Christ and through which we are saved. Christ is seen in His Body the Church, represented by the priest-confessor. Because he stands in the name of His Body, the priest stands in the place of Christ.

At the time of Confession we confess to Christ and before the priest. The priest accepts our confession of sins and our desire to be reconciled on behalf of the Church, the Body of Christ. We are accountable to the other members of this Body. No one member of the Body of Christ stands alone.

The priest not only receives our confession on behalf of the community, but he also invokes God's mercy and forgiveness for us on its behalf. Christ forgives us as the sign of His love for us, and the priest speaks to us of this love as He urges us to return to Christ with all our hearts.

We come to be healed because we have broken away. We have forgotten how to love. God's forgiveness is a healing that brings us into union with Him and His Church once again. We are given a chance, once again, to begin a new life as a newly-baptized person. The Mystery of Reconciliation is often called “a second Baptism” or the “Baptism of tears” – a Baptism into Christ Who is the forgiveness of our sins. In this “second Baptism,” into Christ we are restored to New Life in Christ in His Church.

THE LORD SAYS: “YOU SHALL LOVE THE LORD YOUR GOD WITH YOUR WHOLE HEART.” Is my heart set on God so that I really love him above all things as a child loves its father? Am I faithful to his commandments or am I more concerned about the things of this world? Have I a right intention in what I do?

God spoke to us in his Son. Is my faith in God firm and secure? Have I been careful to grow in my understanding of the faith, to hear God's word, to listen to instructions on the faith, to avoid dangers to faith? Have I been always strong and fearless in professing my faith in God and the Church? Have I been willing to be known as a Christian in private and public life?

Have I prayed morning and evening? When I pray, do I really raise my mind and heart to God or is It a matter of words only? Do I offer God my difficulties, my joys, and my sorrows? Do I turn to God in time of temptation?

Have I love and reverence for God's name? Have I offended him in blasphemy, swearing falsely, or taking his name in vain? Have I shown disrespect for the Mother of God and the saints?

Do I keep Sundays and feast days holy by taking a full part, with attention and devotion, in the liturgy. Are there false gods that I worship by giving them greater attention and deeper trust than I give to God: money, superstition, spiritism, or other occult practices?

THE LORD SAYS: “LOVE ONE ANOTHER AS I HAVE LOVED YOU.”

Have I a genuine love for my neighbors? Or do I use them for my own ends, or do to them what I would not want done to myself? Have I given grave scandal by my words or actions?

Have I contributed to the well-being and happiness of the rest of my family by patience and genuine love? Have I been obedient to parents, showing them proper respect and giving them help in their spiritual and material needs? Have I been careful to give a Christian upbringing to my children, and to help them by good example and by exercising authority as a parent? Have I been faithful to my husband (wife) in my heart and in my relations with others?

Do I share my possessions with the less fortunate? Do I do my best to help the victims of oppression, misfortune, and poverty? Or do I look down on my neighbors, especially the poor, the sick, the elderly, strangers, and people of other races?

Does my life reflect the mission I received in baptism and chrismation? Do I share in in the apostolic and charitable works of the Church and in the life of my parish? Have I helped to meet the needs of the Church and of the

world and prayed for them: for unity in the Church, for the spread of the Gospel among the nations, for peace and justice, et. cetera?

Am I concerned for the good and prosperity of the human community in which live, or do I spend my life caring only for myself? Do I share to the best of my ability in the work of promoting justice, morality, harmony, and love in human relations?

In my work or profession am I just, hardworking, honest, serving society out of love for others? Have I paid a fair wage to my employees? Have I been faithful to my promises and contracts?

Have I obeyed legitimate authority and given it due respect?

If I am in a position of responsibility or authority, do I use this for my own advantage or for the good of others, in a spirit of service?

Have I been truthful and fair, or have I injured others by deceit, calumny, detraction, rash judgment, or violation of a secret?

Have I done violence to others by damage to life or limb, reputation, honor, or material possessions? Have I been responsible for advising an abortion or procuring one? Have I kept up hatred for others? Am I estranged from others through quarrels, enmity, insults, anger?

Have I been guilty of refusing to testify to the innocence of another because of selfishness?

Have I stolen the property of others? Have I desired it unjustly and inordinately? Have I damaged it? Have I made restitution of other people's property and made good their loss?

If I have been injured, have I been ready to make peace for the love of Christ and to forgive, or do I harbor hatred and the desire for revenge?

CHRIST OUR LORD SAYS: “BE PERFECT AS YOUR FATHER IS PERFECT.”

Where is my life really leading me? Is the hope of eternal life my inspiration? Have I tried to grow in the life of the Spirit through prayer, reading the word of God and meditating on it, receiving the sacraments, self-denial?

Have I been anxious to control my vices, my bad inclinations and passions, e.g., envy, love of food and drink?

Have I been proud and boastful, despising others as less important than myself? Have I imposed my own will on others, without respecting their freedom and rights?

What use have I made of time, of health and strength of the gifts God has given me to be used like the talents in the Gospel? Do I use them to become more perfect every day? Or have I been lazy and too much given to leisure?

Have I been patient in accepting the sorrows and disappointments of life? How have I performed mortification so as to “fill up what is wanting to the sufferings of Christ?” Have I kept the precept of fasting and abstinence?

Have I kept my senses and my whole body pure and chaste as a temple of the Holy Spirit? Have I dishonored my body by fornication, impurity, unworthy conversation or thoughts, evil desires, or actions? Have I given in to sensuality? Have I indulged in reading, conversation, shows, and entertainments that offend against Christian and human decency? Have I encouraged others to sin by my own failure to maintain these standards? Have I been faithful to the moral law in my married life?

Have I gone against my conscience out of fear or hypocrisy?

PRAYERS OF CONFESSION

Before you approach the priest, say the Trisagion Prayers and the following:

Have mercy on us, O Lord, have mercy on us. At a loss for any defence, we sinners offer this prayer to You, the Master: have mercy on us.

Glory be to the Father and to the Son and to the Holy Spirit .

O Lord, have mercy on us, for we have put our trust in You. Rise not in full anger against us and do not remember our transgressions, but look down upon us even now in the depth of Your mercy and save us from our enemies; for You are our God and we are Your people. We are all the work of Your hands and we constantly call upon Your name.

Now and always and forever and ever. Amen.

Blessed Mother of God, open the portal of your deep mercy to us who put our trust in you, so that we may not be brought to confusion but, through you, may be delivered from adversity, for you are the salvation of the Christian fold.

I have sinned, O Lord; have mercy. O God, be merciful to me, a sinner.

Confess your sins to God in the presence of the priest, saying:

Father, Lord of Heaven and earth, I confess to You all the hidden and open sins of my the heart and mind which I committed. I ask of You, the merciful and righteous Judge, forgiveness and the grace to sin no more.

Then make your confession. The priest may counsel you or pray with you. Then, laying the stole over your head, he will pray the prayer of forgiveness and dismiss you.